

treaties, which mostly we abused, and if you look at the fact that we have granted retrocession to the Omaha Tribe, if you come at it from that direction, you are probably going to come to the conclusion that a sovereign people should be able to make up their own minds about certain things to the extent that that is feasible to do so in the context of our present day society. If, on the other hand, you philosophically believe in an assimilationist point of view and that somehow total integration of this society, whether they want it or not at this particular point in time, whether they consider that good for themselves at this particular point in time, is what it is all about. If that is your philosophic assumption, you will tend to come to the opposite conclusion then. But I think that from a discussion today, you will learn enough facts to know whether you want to follow the one philosophy or the other. I think you will learn enough facts and I think you will feel comfortable making a decision. And if that is true, then I suggest that you go ahead and talk about it today and let's hear the question, let's hear the question.

PRESIDENT: Senator DeCamp, are you available to speak?

SENATOR DE CAMP: Question.

PRESIDENT: The question has been called for. There has been discussion on either side. I will put the question to you. I do see five hands. All those in favor of ceasing debate vote aye, opposed vote nay. The question is, shall the debate cease? The Clerk will record the vote.

ASSISTANT CLERK: 30 ayes, 0 nays to cease debate, Mr. President.

PRESIDENT: The motion carries and the debate closes. Senator Johnson.

SENATOR V. JOHNSON: Mr. President and members of the Legislature, I am going to do a hard thing. I am going to ask for 30 votes to allow us to discuss an item of human freedom. Senator Beutler was absolutely correct when he said that the only purpose behind this rule suspension is the purpose of discussion and dialogue and discourse and conversation, and that is all it is. That is what we are elected in part to do. We are elected in part to debate issues and then to vote. But I can't debate this issue